THE NINTH DAY.

3rd March, 1926.

The Assembly met again at 11-35 A. M., on Wednesday, the 3rd March, 1926.

147. Needs of Anjanad.

MR. M. P. PERUMAL MANNADI (*Member, Devicolam taluk*) requested that a Panchayat Court be opened at Anjanad. One of the officers of the locality should be appointed as *ex-officio* sub-registrar. The lands surrounding the paddy fields of Anjanad were reserved for growing sandalwood trees. On account of the existence of a reserved forest so close to the inhabited and cultivated area, there was loss of life to cattle and damage to crops caused by wild beasts. The people could not clear the forest of the wild beasts; nor could their cattle graze in the reserves. They could not also collect fuel from the forests. These hardships should be removed by disafforesting the areas. There was only one small river to supply water to the three villages of Kantallur, Kizhantur and Karayar. The river would be dried up in summer and as a result, there was loss to crops. The irrigation tank near Kantallur should therefore be properly protected and made to serve as a reservoir.

DEWAN'S REPLY: Mr. Perumal Mannadi, the High Court do not consider it necessary to open a Panchayat Court in Anjanad. There is already an *ex-officio* sub-registrar at Devicolam.

2. The question of throwing open the areas reserved for growing sandalwood trees cannot, I regret to say, be reconsidered as there are plenty of unoccupied lands in the neighbourhood.

3. The question of a reservoir for Kantallur and other villages is being investigated.

148. Special concessions to Malayala Brahmin Jenmies of Travancore.

MR. NARAYANARU KRISHNARU (*Member, Jenmi, Trivandrum Division*) said that the most important and urgent need of the Malayala Brahmin *jenmies* of Travancore was the enactment of a law amending the existing Jenmi Kudiyan Regulation, V of 1071. The existing law was unfavourable to the *jenmies* in many respects and did not define the relations between them and the *kudiyans* in several others. But the Bill was no improvement upon the existing Regulation so far as the *jenmies'* interests were concerned. Anyhow, the amendment of the existing Regulation was urgently required, but the present Bill should not be introduced into the Council, as some of the Members had openly declared their intention to vote for it.

The Malayala Brahmins were backward in point of English education; consequently very few of them were employed in the Government service. Even those who had passed the B. A. degree examination found it difficult to gain a footing. The Government should kindly bestow their attention to this matter and give them suitable appointments.

A large number of tanks adjoined temples and belonged to the *Devaswoms*. Recently, these were being wrongly brought under *porambokes* with the result that people of all castes were freely making use of the tanks causing pollution. These cases should be enquired into and the tanks restored to the *Devaswoms* as early as possible.

The Malayala Brahmin *jenmies* represented the landed interests in the State. But they were inadequately represented in the Council, in the Sri Mulam Popular Assembly and other public bodies such as Municipalities and Panchayat Courts. This was an injustice done to the community and should be rectified at the earliest opportunity.

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DEWAN'S REPLY: Mr. Narayanaru Krishnaru, Government have not yet decided to take up the Jenmi and Kudiyan Bill at the next meeting of the Legislative Council. It is a measure that requires very careful examination and consideration.

2. In regard to employment of Malayala Brahmins in public service, they will be given equality of opportunity with other communities.

3. In the matter of tanks and bathing places recorded as *porambokes*, your representation will be given every attention.

MEMBER: We want representation on public bodies.

DEWAN: Your representation on the Council and the Assembly and the Municipal bodies will also be considered together with that of other communities who claim representation.

149. Needs of the Mahomedan community.

MR. M. K. ABDUR RAHIMAN KUTTY, (*Member, Municipal, Council, Quilon*) said that the Muslim community was backward in point of education. They should be adequately encouraged by giving the qualified youths of the community suitable appointments in the Government service. There were at least a dozen B. A.'s and half a dozen B. L.'s in the community who were eligible for places in the service. It was a matter for regret that several Mahomedan applicants who were denied appointments in Travancore were found fit for high appointments in British India. The community was not represented at all in the judicial department. Mahomedans who had passed the pleadership examination could well be appointed as Magistrates when even at the present day there were Magistrates who had no examination qualifications. In the Police and the Excise Departments also, special consideration should be given to them. The heads of departments should be asked to give preference to Mahomedan applicants whenever vacancies arose in their departments. A monthly statement showing the number of Mahomedans appointed in the Government service should be published in the *Gazette*.

As the Mahomedans had little chance of being returned to the Legislative Council and the Sri Mulam Popular Assembly, there should be special constituencies for the return of two Mahomedan members to the Legislative Council and six for the Sri Mulam Popular Assembly. If this could not be arranged, two Mahomedans to the Council and six to the Assembly should be nominated.

Two Mahomedan graduates should be chosen every year for a certain period for foreign scholarships. Facilities should also be provided for the education of Mahomedan girls. The Mahomedans of Quilon had been asking for a Mahomedan girls' school there. This should be sanctioned as early as possible.

The Mahomedans of Paravur, Edava, Varkala and other places were still following the *Marumakkathayam* law of inheritance. This was contrary to the Mahomedan law, but custom prevailed. It was, therefore, necessary to remove the anomaly by means of a legislative enactment.

The way in which the *Koran* was kept in law courts was insulting to any Mahomedan. As under the existing law, it was not absolutely necessary that the Mahomedans should swear by the *Koran*, copies of the *Koran* should be removed from all law courts.

Friday should be declared a public holiday for Mahomedan students, officers, etc.

The *Unani* system of medicine should be encouraged. The two *Unani* grant-in-aid *vaidyasalas* at Quilon and Trivandrum should be supported by grants-in-aid.

DEWANS' REPLY: Mr. Abdur Rahiman Kutty, much of your representation was made in such a low voice that I could not hear most of it.

2. In the matter of representation of Mahomedans on the Assembly and other popular bodies, I do not think you have got a justifiable cause for complaint. In this Assembly particularly, you are quite adequately represented. In the matter of ap-

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